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ARAŞTIRMA

AN OUTLINE OF QUNAWI'S REFLECTIONS ON DIVINE NAMES IN TERMS OF ONENESS OF THE BEING/WAHDAT AL-WUJÛD

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ÖZET

Vahdet-i Vücûd Açısından Ana Hatlarıyla Konevî'nin Esmâ Anlayışı

Vahdet-i Vücûd teorisyenleri arasındaki en önemli şahsiyetlerden biri olan Konevî, selefi ibn Arabî gibi ilâhî isimlere ciddi önem vermiştir. Klasik tasavvuf dönemi müelliflerinin aksine Konevî, ilâhî isimler meselesini sadece zikir açısından ele almamış, aynı zamanda ontolojik açıdan da meseleyi değerlendirmiştir. Tasavvufî ontolojisini açıklarken ilâhî isimleri merkezî bir noktaya yerleştirmiştir. Ona göre Cenab-ı Hak'tan ilk taayyün ya da tezahür eden varlıklar, ilâhî isimler ve sıfatlardır. Ayrıca fizikî âlemdeki her bir nesne ilâhî bir ismin tecellîsi veya mazharıdır. Bu isimler Konevî'nin fikirlerinde öylesine ön plandadır ki onun esmâya dair görüşünün, varlık görüşüyle neredeyse aynı anlama geldiğini düşünmek mümkündür. Bu çalışmada Konevî'nin varlık görüşünün büyük ölçüde ilâhî isimlere istinad ettiği fikrinden hareketle, onun esmâü'l-hüsnâ anlayışının ana hatları ele alınmıştır.

Anahtar Kelimeler: İlâhî İsimler, Konevî, Vahdet-i Vücûd

ABSTRACT

Being one of the most important figures among the *wahdat al-wujûd(oneness of the being)* theoreticians, Qunawi paid a significant attention to the Divine Names, like his predecessor ibn Arabî. Unlike the authors of classical period of su fism, Qunawi tackled the issue of Divine Names not only with regard to the *Dhikr*/rememberance/repitition of the divine names but also to ontological concerns. He placed the Divine Names in a central position while describing his Sufistic ontology. According to him, the first things manifested/disclosured from the God are His names and attributes. Everything in the physical world is the self-disclosure of a divine name, or the loci of manifestation/*madhar* of that name. These divine names have got such an eminent position in Qunawi's ideas that it is almost possible to consider his reflections on the divine names paramount to his ontological views. From the point of view that Qunawi's ontology is mainly based on Divine Names, an outline of his reflections on divine names has been introduced in this study.

Key Words: Divine Names, Qunawi, Wahdat al-Wujûd

INTRODUCTION

Sadr al-Dîn al-Qunawi (d. 673/1274) is one of the eminent figures in the dissemination of ibn Arabî's (d. 638/1240) teaching, which is named "Wahdat al-Wujûd" after his life-time, though it is not enough to denote the teaching of ibn Arabî. Being both a disciple and a step-son of ibn Arabî, Qunawi grew up spiritually and physically under the influence of his master and step-father. As a result, his sufistic views were moulded by Sheikh al-Akbar ibn Arabî. Qunawi internalised and then reflected ibn Arabî-style of philosophical Sufism to such an extent that his followers, who regarded ibn Arabî as the greatest master/*Sheikh al-Akbar*, considered him as the Great Master/*Sheikh al-Kabeer*. This means that Qunawi is not a mere interpreter to ibn Arabî; on the contrary, he re-designed and systematised the teaching of his master. Besides, he raised very important disciples including Sa'd al-Dîn Sa'îd Farghânî (d. 699/1300), Mu'ayyad al-Dîn Jandî (d. 691/1292 [?]) and Fakhr al-Dîn 'Irâqî (d. 688/1289), all of whom played an important role in the conveyance of the theory of *wahdat al-wujûd* to various centers of Islam as of 13th century.

Featuring such an eminent position, Qunawi placed the Divine Names at the center of his ontology. Before examining his views about the Divine Names, we had better briefly check the position of Divine Names among Muslims in general. In Islamic literature, Divine Names have always been of high importance within the works and ideas of Muslim scholars, with a wide variety of diciplines ranging from *Kalâm* (theology) to *Tasawwuf* (mysticism/sufism), from *Fiqh* (Islamic law) to *Sunnah* (tradition). The preliminary source of Islam, the Qur'an, attributes the beautiful names to God: "All the beautiful names are His."[1] The general view of the scholars about the divine names depends on the prophetic saying reported by Abû Hurairah: "God has got 99 names (1 less from 100). He who memorises/counts them enters into the Heaven". Ibn Majah and Tirmidhi added a list of 99 Divine Names at the end of this report.[2] The Divine Names that we recite are in these lists.

1- General Approach to Divine Names in Sufism

Among the Islamic Disciplines, Sufism is the mostly-interested one in the Divine Names. During the classical period of sufism, Divine Names found an important room for themselves in a sufi's life with the help of *Dhikr*. *Dhikr* is a sufistic concept derived from the Arabic root "ذكر" which means "to remember" or "to

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[1] Surah al-Hashr, 59/24

[2] Tirmidhi, "Da'awât", 82; Ibn Mâjah, "Du'â", 10.

recite". The most common and well-known way of *Dhikr*[3] is carried out by repeating the Divine Names in definite numbers, mostly calculated through *Abjad*.[4]

From the time of al-Ghazzâlî, Sufism started to gain a new dimension, later called "Philosophical Sufism". Ibn Arabi was the most influential figure in this type of Sufism. This new type of Sufism not only dealt with the traditional sufi practises like *dhikr* and *mujâhadah*, but it also handled ontological and epistemological problems. The representatives of this type produced ideas about the creation of the universe and the sources of knowledge. Named as *Wahdat al-wujûd* later, this type of Sufism gave a great importance to the Divine Names in the process of Creation of the Universe. As a result, Divine names acquired one more dimension in Islamic literature in addition to *dhikr*: a role in the creation of the universe.

In order to understand the Qunawi's view of Divine Names and their role in his ontological ideas, we had better look briefly at ibn Arabî's approach to Divine names. It is possible to say that, the Divine Names help us know the God, whom we can't understand and know without His names and attributes. On the other hand, considering the Divine Names as the principles which provide the necessary knowledge about the God cannot be possible without seeing their dual function. One of these functions is that the Divine Names are the origin of the existence. With this point of view, divine names are underlying causes of the universe. The second function of the Divine Names is that they are the source of the knowledge. Inasmuch as knowledge is about existence, the Divine Names, being the primary source of the existence, are also the main reference of knowledge.[5] We must examine ibn Arabî's teaching about the Divine Names with this perspective. To start with, according to ibn Arabî, the Divine Names that we know and that have a definite number are not the real names of God. They're the worldly names of God's actual names that exist in His Supreme Realm.[6] Besides, God created the whole universe in order to observe the essences of His Names.[7] We shouldn't forget that, although we talk about 99 Divine Names, the number of real Names of God is infinite.[8] Pointing out the relation between the Divine Names and the Universe in ibn Arabi's Teaching, Chittick states that Islamic theology commonly calls creatures the "acts" (*af`âl*) of God. He also reports that, according to ibn Arabi, these

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[3] For details and types of Dhikr see Ethem Cebecioğlu, *Tasavvuf Terimleri ve Deyimleri Sözlüğü*, İstanbul: Ağaç Yay., 2009 5th edition , pp. 728-730

[4] According to abjad calculating system, letters in the Arabic alphabet have certain numerical values. For example the letter " ا " has the value of 1, the letter " س " has the value of 60, the letter " ض " has the value of 800 etc. If you want to calculate the abjad value of a word, you add the numeric values of the letters that word consists of. For example, the abjad value of the word " ذكر " is 700 + 20 + 200 = 920. For the details about abjad see Mustafa Uzun, "Ebced", DİA, X, pp. 69-70

[5] Kartal, Abdullah, *İlahi İsimler Teorisi*, İstanbul: Hayy Kitap, 2009, pp. 139-141.

[6] Kılıç, Mahmut Erol, *ibn Arabî Düşüncesine Giriş*, İstanbul: Sufi Yay., 2009, p. 312.

[7] İbn Arabî, *Fosoos al-Hekam*, edt. Abû al-'Alâ Afeefy, Beirut: Dâr a'l-kitâb al-Arabî p. 48.

[8] İbn Arabî, ibid, p. 65

acts are nothing but the “traces” (*athar*) of God’s names, the *Vestigia Dei*. The Dhât (the Essence of God) is the ultimate source of all names and all realities. In Himself, God knows everything that will appear in the universe for all eternity, because all things are simply the traces of His knowledge of His Essence, which is Infinite and Absolute Being. So, God knows not only His own names, but also the names of all things. If He calls Himself by many names both in the Quran and in other scriptures, it is because the traces of the names are infinitely diverse.[9]

The relation between wujud and the nonexistent things is described with regard to the divine names in ibn Arabi’s works. Some of these names point to the wujud's perfections/kamâl; such as life, knowledge, desire, and power. The traces of these perfections can be seen in the universe; nevertheless, the names themselves have no independent existence. For, they are simply words that designate relations and the relations themselves are not entities. As a result, it is possible to think that names are words that represent the manner one thing is related to another thing. The "things" which have an established connection might be said to have wujud, but the actual connections do not. However, the traces and properties of the relations can be noticed everywhere, so a nonexistence - the relation - leaves its traces in wujud. Relations appear once we conceptualize the entities which are said to have wujûd or to be in wujud. Besides, the names arise from the traces that are perceived in the things, so they arise from the things. Since the things arise from wujud, the traces in fact belong to God.[10]

2. Divine Names according to Qunawi

Qunawi's approach to the Divine Names is based upon the background of his master ibn Arabî. It is very obvious that most of Qunawi’s views depend on ibn Arabî’s views about the Divine Names. Qunawi handles them in terms of Divine Knowledge. According to him, the topic of the Divine Knowledge is the Existence of God and the principles/*mabâdî* are Essential Names of God/*Asmâ al-Dhât*. Moreover, these Names comprise Verbal Names/*Asmâ al-Fi'l* and Adjective Names/*Asmâ al-Sifât* which are subjective to *Asmâ al-Dhât*. [11] Qunawi also states that the reason behind the existence of the universe is the demand of these Names for appearance (*talab al-dhuhûr*), which is consistent with ibn Arabî’s ideas.[12] From this point of view, Divine Names are the substance of existing things and provenance of the possible beings. Nothing can exist without these Names.

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[9] Chittick, William "On the Cosmology of Dhikr", within *Paths to the Heart: Sufism and the Christian East,* edt. James S. Cutsinger, Indiana: World Wisdom, 2004, pp. 55-56.

[10] William Chittick, *the Self-Disclosure of God: Principles of Ibn Al-Arabi's Cosmoloogy*, Albany: State University of New York Press, 1998, pp. 39-40.

[11] Qunawi, *Miftâh Ghayb al-Jam’ wa al-Wujûd*, edt. Dr. Âsim İbrahim al-Kayyâlî, Lebanon: Dâr al-Kotob al-Ilmiyyah, 2010, p. 3.

[12] Ekrem Demirli, *Konevî'de Bilgi ve Varlık*, İstanbul: İz Yay., 2005, p. 231.

Besides, the grounds of the Possible Realm can remain constant only by depending on these names. If it hadn't been for the judgements (ahkâm) and effectiveness (tasarruf) of these Names, there would be no name as regards with the existence of the universe and no image would appear. [13]

Qunawi's view of the Names depends directly on ibn Arabî and indirectly on ibn Qâsî, as Ekrem Demirli, who has studied Qunawi's knowledge and existence reflection as a doctoral thesis, expresses. In this idea, all the divine names carry each others' meanings implicitly. It is obvious that these sufis were inspired by the Qur'anic verse "Pray to Him whether with the name *Allah* or *Rahmân*, all the beautiful names are his".[14] As a result, it is possible that any divine name can be attributed to another; for, all the Divine Names designate a single reality: the Absolute Being (al-Wujûd al-Moutlaq).[15] To summarize, we can say that on the one hand, the Divine Names are differentiated concepts each having its own meaning and influence; on the other hand, despite their different meanings and influences, all the Divine Names designate the same reality, that is, the God.

2.a. General Categorization of Divine Names according to Qunawi

We encounter the idea of ibn Arabî that the Divine Names we know here in this physical world are the names of the Real Names in Qunawi's approach to the issue, as well.[16] Moreover, in the introduction of his book *Sharh Asmâillâh al-Husnâ,* Qunawi reminds us that the Divine Names are infinite:

The names are infinite. For, they consist of stages involving the property of God. This property is the essences of the possible beings. These essences can't be characterised with finiteness because they are identical to the God's affairs. No ending can be considered for God's affairs either in the World or Hereafter.[17]

According to Qunawi, the origin of the Divine Names is the First Entification of God/*Taayyun al-Awwal*. Thinking *Martaba al-Ghayb* as the first, *Taayyun al-Awwal* is the second level of Divine Presences. According to the sufis who favor *wahdat al-wujûd* theory, there are several phases that existence has undergone for the present-level of physical world. Chittick expresses these phases as follows:

Sadr al-Din Qunawi, Ibn al-'Arabi's most influential disciple, seems to have coined the expression "the five divine presences", referring to the five domains in which the name God exercises its influence in a global fashion. In Qunawi's terms,

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13 Qunawi, *Sharh Asmâillâh al-Husnâ*, trns. Ekrem Demirli with the name of *Esmâü'l-hüsnâ Şerhi* , İstanbul: İz Yay., 2011, p. 10.
14 Sûrah al-Isrâ, 17/110.
15 Demirli, *ibid*, p. 325.
16 Qunawi, *an-Nafahât al-Ilâhiyye*, edt. Muhammad Khaj, Tahran: Intishârât-i Mawlâ, 1969, p. 72.
17 Qunawi, *Esmâü'l-hüsnâ Şerhi*, p. 14.

the first presence is the divine knowledge, which "embraces all things"[18]. Hence the divine knowledge, by embracing everything, whether divine or created, delineates the total sphere of influence of the name God. However, this is on the level of God Himself, within His own non-manifest knowledge. The second presence is the spiritual world, which manifests the full range of the properties of the name God in the appropriate spiritual modes of existence. The third and fourth presences are the imaginal and corporeal worlds, and the fifth presence is the perfect human being, who is the "all-comprehensive engendered thing" (al-kawn al-jâmi'). The divine presence specific to the perfect human being is the whole of reality on every level, which is to say that he experiences simultaneously the first four levels in their fullness and total integration. After Qunawi, "the five divine presences" becomes a standard discussion among Sufi theoreticians, though a wide variety of schemes are offered to explain exactly what it signifies.[19]

In this first Entification of God which is called *Taayyun al-Awwal*, all the Divine Names are united / *mujmal*. They haven't differed from each other yet (*tafseel*). However, in the second entification called *Taayyun al-Thânî*, these Names differentiate from each other. According to Qunawi, four main names appeared first from four Essential/ Dhâtî Adjectives: Life / *Hayat*, Knowledge / *'Ilm*, Will / *Irâdah*, Might / *Qudrah*. So, the four primary names are: *al-Hay* (the Living), *al-'Alîm* (the Knowing), *al-Murîd* (the Willing) and *al-Qadîr* (the Mighty).[20] Qunawi's statements remind us the *Seven-Imam/Leader-Name*s theory of Ibn Arabî. In his *Inshâ al-Dawâer*, ibn Arabî expresses that all the Divine names have seven *Imam* Names: *al-Hayy* (the Living), *al-Alîm* (the Knowing), *al-Murîd* (the Willing), *al-Qâdîr* (the Mighty), *al-Qâil* (the Locutor), *al-Jawâd* (the Generous), *al-Muqsîd* (the Equitable). Rest of the Divine Names are subjective to these seven names according to ibn Arabî.[21]

Another categorization of Divine Names in Qunawi's reflection is the classification of the names as *Asmâ al-Fi'l* (Verbal Names), *Asmâ al-Sıfât* (Attributal Names) and *Asmâ al-Dhât* (Essential Names).[22] However, it is al-Farghânî, one of the forecoming disciples of Qunawi, who expounded these categories. For in-

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[18] Sûrah al Mu'min, 40/7

[19] William Chittick, "Presence with God", reached at http://www.ibnarabisociety.org/articles/presence.html on April 19th, 2014. The original article was first published in the Journal of the Muhyiddin Ibn 'Arabi Society, Vol. XX, 1996. For details about Divine Presences see "The Five Divine Presences: From al-Qonawi to al-Qaysari", The Muslim World,721982 , pp. 107-28.

[20] Qunawi, al-Foqooq fî Asrâri Mostanedâti Hekam al Fosoos, edt. Muhammad Khaji, Tahran: Intishârât-i Mawlâ, 1413-1371, p. 242.

[21] İbn Arabî, *Inshâ al-Dawâir*, edt. H. S. Nyberg, Leiden: Buchhandlug und Druckerei vormals E. J. Brill, p.33; *al-Futûhât al-Makkiyya*, Beirut: Dâr al-Kotob al-İlmiyyah, edt. Ahmad Shams al-Dîn, 2011, I, p. 157.

[22] Qunawi, *al-Î'jâz al-Bayân fî Ta'weel al-Umm al-Qur'ân*, edt. Jalâl al-Dîn Ashteyânî, Qum: Moassasa-e Bôstân-e Ketâb, 1423-1381, pp. 97-98.

stance Verbal names designate the acts of God such as *al-Bâith* (the Resurrector), *al-Ghafoor* (the Forgiving) etc. According to al-Farghânî, Verbal Names have influence in the levels of Universe/*Marâtib al-Kawn*. Attributal names designate some aspects of God, such as *al-Aleem* (the Knowing) and *al-Murîd* (the Willing). Again Fahrgânî states that these Attributal Names are not the same as the Essence / *al-Dhât*. Essential names are the direct names of God and they are the aspects and entifications which are the same as the Essence (Ayn al-Dhât). These names include *Allah*, *al-Rahmân* (the All-Merciful), *al-Rahîm* (the All-Beneficent).[23]

Qunawi also classified the Divine Names with linguistic concerns. For example, he states that some of the Names are Pronouns such as He (*Huwa*), We (*Nahnu*), I (*Ana*). Some of them are References (*Kinâyah*) which al-Farghânî calls *Mudharât* such as *al-Khâliq* (the Creator), *al-Jâel* (the Maker). In addition to them, there are regency names (*neyâbah*). Although regency names have subjects, these are not real subjects. Qunawi gives such an example "a shirt protects you from the sun". According to him, He who protects is in fact God; however, the shirt is a regent. It protects on behalf of God.[24]

Qunawi handles the afore-mentioned tradition about the number of the names in a sufistic way. According to him, the phrase "1 less than 100" in the tradition is for enhancement. This kind of statement is safer not to make a mistake. Because ninety-nine is like seventy-seven, nine is like seven, etc. By doing so, God has discarded a misunderstanding. Another thing in the tradition that Qunawi expounds is the concept of "ihthâ" which is translated as *memorizing* or *counting*. Qunawi attributes deeper meanings to this concept. He states that, according to Men of God (Ahl-Allah), *ihthâ* means being qualified with these Names, appearing with the Realities (Haqâiq) of them and being servants ('abd) in accordance with the results of them.[25] Consequently, Qunawi recalls us the famous saying among the sûfîs: "Acquire the morals of God (Tahallaqû bi Ahlâk-Allah)".

2.b Roles of the Divine Names in the Creation of the Universe

Qunawi determines two demands of the Divine Names: the demand to be known and the demand to exert their influences. According to him, the reason behind the existence of the universe is these demands. On the other hand, Qunawi emphasizes that the names or *a'yân al-thâbitah*[26] (immutable entities), which are

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[23] Sa'd al-Dîn al-Farghânî*, al-Muntahâ al-Madârik*, edt. Dr. Âsim Ibrâhîm al-Kayyâlî, Lebanon: Dâr al-Kotob al-Ilmiyyah, 2007, I, pp. 44-45

[24] Qunawi, *Esmâü'l-hüsnâ Şerhi,* p. 14.

[25] Qunawi, *Esmâü'l-hüsnâ Şerhi,* pp. 15-16.

[26] A'yân al-thâbitah is an Arabic phrase that could be translated as immutable entities. These entities are the imaginary counterparts of physical beings in the Knowledge of Allah. They exist in the Second Entification Taayyun al-Thânî but they don't have a real existence, in ibn Arabi's words, they haven't smelled the existence yet For details, see Suad al-Hakîm, *al-Mu'jam al-Sufî al-Hikmah fî Hudûd al-Kalimah*, Beirut: Dâru Nadrah, 1981,, pp. 831-839 .

their loci of manifestation/*madhâr*, come up in a position that are coloured with each other. In other words, names or *a'yân al-thâbitah* not only show their own effects and influences, but also show each others' as well. This results in reciprocality of the relation between the objects in the physical world. Besides, a kind of amalgamation among the elements in the physical world exists among the Divine names and realities/*haqâiq*. In fact, the amalgamation among the elements is the result of the one among the names.[27]

Qunawi also states that all the figures perceived in this world, are the effigies (*soorat* - plural: *souwar*) of the Realities of the Names, and Divine and Universal Levels. For instance the Great Pen (*Qalam al-A'lâ*), which is the firstly-created object and has written whatever will happen till the Doomsday, is the loci of manifestation/*madhâr* of the name *al-Mudabber* (the Ruler) and the effigy of the attribute Qoudrah (Power). The Preserved Tablet (*Lawh al-Mahfouz*), on which the Great Pen writes the Knowledge of God till the Doomsday, is the appearance place of the *al-Moufassil* (the Elaborating). All the orbits (*falak*) and stars in them are the effigies and levels of the Names. The Angels are the effigies of the influences of the Names. Elements are the effigies of the Names that pertain to the Cloud ('Amâ)[28]. The Sun is the loci of manifestation of *al-Muhyî* (the Reviver).[29]

We see the reflections of ibn Arabi's idea that God created the things in the number of Divine Names on Qunawi. As a result of this idea, there becomes a relation between any existing thing and a divine name. Qunawi handles this relation with the concept of *Rabb al-Khâs* (Personal/Private Lord), which was first coined by ibn Arabi. According to this idea, Qunawi states that the Divine Names are means between the universe and God; moreover, any existing thing depends on God via a particular name. So, this particular Divine Name is the *Rabb al-Khâs* (Private Lord) of that thing. While all the things have this characteristic, humans have a more comprehensive and encompassing position. The human, who is also the small universe */âlam al-saghîr*, is in relation with all the creatures. So, every human features knowledge about everything. In other words, the human is an apograph of everything. Within the power and level of the human, with the means of what he has from that thing, he has the potential of prefiguring everything. This is also prevalent in the realm of God because He encompasses everything. Thus, he who knows God thoroughly can know the reality of everything through inclusion and obligation.[30]

The relation between the Divine Names and the existence is also the source

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27 Demirli, ibid, p. 231

28 'Amâ is the arabic word which means *Cloud*. This divine cloud is the result of *Nafas al-Rahmânî* and the origin of the nature in ibn Arabi's teachings. For details see Suad al-Hakîm, *al-Mu'jam,* p. 821.

29 Qunawi, *al-Miftâh,* pp. 49-50

30 Demirli, ibid, pp. 327-328.

of Qunawi's views on the singularity (*wahdah*) and plurality (*kasrah*). According to him, the name God is the origin of all the singularity and plurality.[31] Singularity is the Attribute of God and plurality is the Universe's. With this regard, singularity and plurality are opposite concepts. However singularity has a relative plurality inasmuch as *one* is half of two, a third of three, a quarter of four etc. These are obligatory judgements for the singularity of *One*; yet, they are relative judgements, not real. Besides, plurality has its own singularity. This singularity is the result of the singularity of the whole, being plenary and entire.[32] Demirli restates Qunawi's ideas by saying that singularity is the essence of the existence. Plurality, on the other hand, has a relative existence. What's more important, in order the plurality to exist, it should transform into singularity and comprise a singularity. This is what Qunawi called singularity in plurality. We understand that Qunawi tackles with a singularity which includes two types. One of them is an absolute oneness called *Ahadiyyah*. This kind of singularity hasn't got an opposite concept that includes plurality. The other type of singularity involves some plurality and is called *Wâhidiyyah*. Not only is this *wâhidiyyah* the origin of all the singularity, but also is the bridge between God and the plurality. This singularity is the Names and Attributes of God.[33]

Perfection (kamâl), Creation and Divine Names

The relation between the Divine Names and the Universe has got another aspect called Perfection / *Kamâl*. According to Qunawi, the universe has emerged so as the *Kamâl* (of the Essence /*Dhât*) to appear.[34] This Perfection is handled in two ways: Perfection of the Essence (*Kamâl al-Dhâtî*) and Perfection of the Names (*Kamâl al-Asmâî*). Qunawi states that both of these perfections stem from the Names.[35] Perfection of the Essence doesn't need anything to appear. Here the Perfection is carried out by the Essence for Himself.[36] In the Perfection of the Names, *Dhât* appears for Himself through His loci of manifestation/*madhâhir* or self-disclosure places/*majlâ*.[37] We can remember the saying "I loved to be known..." which is the central point of *Wahdat al-Wujûd* theory. In order to be known, the Essence appeared for Himself through Himself in the first entification. In this level or presence, there is absolute unity called *ahadiyyah*, nothing except for the Essence exists. As a result, the first type of perfection, which is the aim of

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31 Qunawi, *al-Foqooq*, pp. 236-237.

32 Qunawi, *al-Nafahât*, pp. 52-53.

33 Demirli, ibid, pp. 227-288.

34 Qunawi, *al-Nafahât*, pp. 95-96.

35 Qunawi, *al-Nosoos fî Tahqîqi Tawr al-Mahsoos,edt. Jal'al al-Dîn Ashteyânî,* Tahran: Moassasa-e Châb wa Dâneshgâh-e Mashad*,* 1396*,* p. 51.

36 Abd al-Razzâq Qashânî, *Latâif al-A'lâm fî Ishârâti ahl al-Ilhâm*, edt. Ahmad Abd al-Rahmân Sâyih et. Al., Beirut: Maktaba al-Saqâfah al-Dîniyyah, 2005, II, pp. 595-596.

37 Qashânî, ibid, p. 467.

the creation of the universe, happens. In the second entification, the Names and Attributes of the Essence show up, differentiating from each other called *tamayyuz*. In this level, again there is a unity but this time a relative unity called *wâhidiyyah* which includes an implicit plurality. This singularity stems from the plurality of the Names and Attributes. Here, the Essence appears for Himself through these Names and their appearance places, which results as Perfection of the Names.

Moreover, Qunawi states that each divine name that is related to the universe has a perfection pertaining to itself and directed to itself. This perfection is completed, shows up and takes place with the appearance of the influences and results of a name on existing things. The appearance of a name's sovereignty occurs through demanding help from the name *Allah* in order to show the perfection within itself. In other words, divine names demand God to make apparent what will complete their perfection and make out their sovereignty. This is possible only through turning of each of these names to their origin with the influence of each other's over everything and getting the colour of all the other names.[38] To sum up, we can say that the most comprehensive name *Allah* allows all the other names to reach their perfection with a self-disclosure on a majlâ by bestowing them an existential help which sufis call *madad al-wujûdî*.

Self-disclosure / Tajallî and Divine Names

Self-disclosure, which is the English translation of *Tajallî*, is a very important concept in *wahdat al-wujûd* theory. This universe is nothing but the self-disclosures of various divine names according to the sufis having embraced ibn Arabî's teachings. Qunawi expresses that the self-disclosure happens as regards with the level of *al-Dhâhir* (the Manifest), *al-Bâtin* (the Non-manifest), and *al-Jâmî* (the Comprehensive). For, plenary levels of the self-disclosure are restricted with these names. If the self-disclosure belongs to *al-Dhâhir*, and happened in the visual realm (*âlam al-shâdah*), it allows the self-disclosure place (*majlâ*) to see the *Haqq* as a disposition / *hâl* in everything. If the self-disclosure belongs to *al-Bâtin*, and the *majlâ* perceives what it perceives through its own unseen realm (*âlam al-ghayb*) and within this realm, this self-disclosure expresses the singularity of existence (*ahadiyyah al-wujûd*). If the self-disclosure belongs to *al-Jâmî* , and the perceiver perceives it in the middle level that combines the *ghayb* / unseen and the *shâdah* / visible and as regards with this level, he/she achieves the position of awareness of the two-sides (unseen-visible) and the position of combining two favors. According to Qunawi, these self-disclosures belong to the Divine Names.[39]

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[38] Qunawi, *al-l'jâz*, p. 99.
[39] Qunawi, *al-l'jâz*, pp. 40-41.

Divine Names and the Perfect Man

In *wahdat al-wujûd* theory, perfect man or *al-insân al-kâmil* is a very important concept. It is also possible to describe ibn Arabi's teachings under the title of "human perfection" or as the path to becoming perfect man.[40] As mentioned before, all the entities that we encounter in the physical world are the result of Divine names. In other words, any entity in the world is the result of a particular name and this relation is called *Wajh al-khâs* or *Rabb al-Khâs*. However, perfect man is the loci of manifestation / *madhar* of all the names, not a particular name. As Chittick mentions, God created the universe to manifest the fullness of His generosity and mercy. Through the cosmos, being displays the infinite possibilities latent within itself. But it only manifests Itself in Its fullness through Perfect Man, since he alone actualizes every divine character trait, or every quality of Being. He also states that in perfect man, the unity of the dynamic and static dimensions of ibn Arabî's cosmology can be seen.[41]

It is usual for us to encounter similar ideas in Qunawi's reflections. According to him, in the end, the human can harvest the result of the namely or cosmic realities for which he was a *madhâr* at the beginning. This situation provides the human a comprehensiveness called *jam'iyyat* which is also known as the "reality of the realities / *haqîqat al-haqâiq*". The situations of the perfect humans are the secrets of this reality and its differentiated images. The perfect man is the *madhâr* of this reality and appears via this reality. As a result of this comprehensiveness, the portion of the perfect man among the Divine Names is the name "*Allah*". For, each entity except for the human is issued from the *Haq* and depends on *Allah* with one of His names later. This particular name is private for it and the order/*hukm* of *Allah* determines over him as regards with this name which is dominant on him.[42]

Qunawi gives information about the creation of the Perfect Man in an elaborated way in his *Miftâh*.[43] In *Foqooq*, he considers the perfect man, who is the representative of the most comprehensive divine name "*Allah*", as the heart of all the extant things. The perfect man is an isthmus between necessity/*wujûb* and possibility/*imkân*. In addition, he is a mirror between the Eternal Essence and the finite things (*hâdith*). [44] In other words, the perfect man is a mirror on which the God sees the perfection of His creation, or the Perfection of the Names / *al-kamâl al-*

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[40] Hülya Küçük, "Light upon Light in Andalusî Sufism: Abû'l-Hakam ibn Barrajân and Muhyî al-Dîn ibn al-Arabî as Developer of His Hermeneutics", within *Zeitschrıft Der Deutschen Morgenlandischen Gesellschaft* ZDMG , Band 163, Heft 2, 2013, p. 403.

[41] William Chittick, *The Sufi Path of Knowledge*, New York: The State University of New York Press, 1989, p. 30.

[42] Qunawi, *al-Miftâh*, pp. 76-77.

[43] Qunawi, *al-Miftâh*, pp. 86-96.

[44] Qunawî, *al-Foqooq,* p. 248.

asmâî. On the other hand, the created things / *khalq* see the self-disclosures of their Lord's names on this mirror. To sum up, we can say that Qunawi attributes a central position to the Perfect Man as regards with being a representative of the totality of the Divine Names, which is called *jam'iyyat*.

CONCLUSION

Like many *wahdat al-wujûd* sufis, Qunawi loaded deeper meanings to the role of the Divine Names, as well. According to him, divine names have a direct and significant impact on the creation of the universe. Qunawi handled the divine names in various categories. Also he repeated the idea of ibn Arabi about the infinity of the names. According to him, and to ibn Arabî as well, the names we know here and their numbers are the names of the real Names. Being first entities differentiating from the God, divine names followed the levels of the universe (al-marâtib al-kawn). These names are the reason behind the multiplicity in the universe, as well. On the other hand, whatever exists in the universe is the result of a divine name because they are the appearance places of those names. As we understand from his ideas, Qunawi produces an ontological view in the centre of which are divine names. As a result, we can say that when we examine his ontological views, it means that we are studying his approach to divine names.

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